

THE RECORDER.

WEDNESDAY AFTERNOON, MARCH 6, 1816.

VOL. I.

Religious Miscellany.

To the Editor of the Recorder.

Sir, send you a brief account of some of principal efforts, which were made by first settlers of New England, to convert and christianize the Indians. If it will excite an interest in behalf of the thousands of these wretched men, who still wander in our West wilderness, or in any other way promote the cause of religion and humanity, are at liberty to publish it in your paper. For a collection of I have been much indebted to a in the Connecticut Evangelical magazine. Reference however, has made, as far as was practicable, original documents, particularly to writings of the Rev. Experience concerning the veracity of gentleman, and correctness of his views, the most honorable testimony given by his worthy contemporaries, C. Mather, Dr. Colman, Dr. Sewall, Prince, and other ministers of Boston in their attestation to his book, giving an account of "Indian Converts."

INF NARRATIVE OF THE EXERTIONS WHICH WERE MADE BY THE FIRST SETTLERS OF NEW ENGLAND, TO CHRISTIANIZE THE INDIANS.

first settlers of New England, before they left their native land, proposed to carry the Gospel to the Indians. In the "Letters patent" granted by King Charles I. to the Massachusetts Company, this is expressly directed to be one design of encouraging the plantation, viz., "that the emigrants will win and incite the natives of the country to the knowledge and obedience of the only True God and Saviour of mankind, and to the Christian Faith." In the subsequent charters, grants of letters patent, encouraged and even exacted upon the settlers the prosecution of this pious design. But notwithstanding the favorable disposition of the settlers and the commendable resolution which was manifested by the English government towards this subject, more than 20 years before any considerable exertions were made for the instruction of the Indians.*

This delay was observed by the natives probably operated in no small degree to prevent their receiving the Gospel it was preached to them. They say, "how it happened, if Christianity of such importance that, for six and twenty years the English had said nothing to them about it." Doubtless neglect was owing in a great measure to the uncommon difficulties and hardships with which the first settlers of England were called to struggle. Governor Hutchinson observes that one proposed design of the colony was the gospelizing of the natives, so long neglect of any attempt to do this, cannot be excused."

The first exertions for the conversion of Indians, of which we have any account, were made on Martha's Vineyard in 1642, by Thomas Mayhew, Jun. Elliot's Biographical Dictionary, it is said the Rev. John Elliot, of Roxbury, the first Protestant Minister who used the beams of evangelical truth upon the wild natives of America. It is evidently a mistake, as all that we consulted who give the chronology of that day, agree in placing the commencement of the Rev. Mr. Mayhew's labors, 3 or 4 years earlier than of Mr. Elliot. I shall therefore speak of the labors of Mr. Mayhew, his successors.

The Earl of Stirling granted to Thomas Mayhew, of Watertown, and his son of Nantucket, Martha's Vineyard, and Elizabeth Island, with the same powers of government which were enjoyed by the Massachusetts Colony. The grant of the soil never did not vacate the right of the Indians. The first settlers purchased of one of the Sachems §

1642, Mr. Mayhew sent his son, Thomas Mayhew jun. with a few others, to Martha's Vineyard. Soon after his Father followed him, and became governor of the Island. Mr. Mayhew jun. was about 21 years of age when he removed to the Island; and being a person of respectable talents, and previously received a liberal education, he was soon called to the office of the ministry among the English in place. This call he accepted, the English congregation being small, he was desirous of being more especially useful. He beheld with compassion thousands of the natives around him who were perishing in ignorance and

first endeavored to gain some acquaintance with them, and by a friendly interview, to conciliate their affections, so that he might do this with facility, and especially that he might promote their spiritual interests, E. M. vol. 3, p. 362, 363, and 364. H. M. vol. 1, p. 160. E. M. vol. 2, p. 282. E. M. vol. 1. E. M. vol. 2, p. 284.

he applied himself diligently to the acquisition of their language. Having obtained the necessary knowledge of the Indian language, he immediately applied himself to the work of a Missionary. He considered it of the utmost importance in order to his success, to gain a passage to their hearts. He conversed with them in a pleasant and affable manner; by which means he wrought himself into their affections. In his conduct towards them he manifested great kindness and condescension, so that he denied himself, and did his utmost to oblige them. And as he gained their confidence, he proceeded to press his great concern and pity for their souls. He told them of their deplorable condition by nature, and how they might come into favor with the true God.

When he first entered on his mission, he deemed it inexpedient to instruct them in public. He therefore labored with great diligence to be useful to them in more private ways. Sometimes he went to the houses of those he considered most candid and rational, at other times he discoursed with individuals.

The first Indian who forsook the superstitions of his countrymen and embraced the worship of the true God, was Hiacoome. His conversion took place about a year after Mr. Mayhew entered upon his labors. This Indian being a sober thoughtful man, not only visited the houses of the English, but attended their religious meetings. This led Mr. Mayhew to take more notice of him, and endeavour to instruct him more perfectly into the nature, reasonableness and importance of the Christian faith. By the blessing of God upon these labors, he was brought to a firm persuasion of the truth as it is in Jesus. Hiacoome having been carefully instructed with respect to the leading doctrines of the Gospel, was employed to communicate the knowledge he had received, to those, whom Mr. Mayhew could not easily approach.

Thus like Paul and Timothy they wrought together in the Gospel, and by the blessing of God soon gained some others.

But for several years the Gospel made but slow progress. The Indians were firmly attached to the religion in which they had been educated. The noisy parades and entertainments which constituted their sacred rites, were much more congenial to the gross conceptions of the Indians, than those meetings, where there was nothing but praying and talking in still and sober strain. The opposition of the chiefs was another obstacle. They feared that if their subjects should receive the Gospel, their own authority would be diminished and that some disastrous revolution would follow. The lower grades of the people stood in awe of these chiefs, and it required no small degree of fortitude to break through this obstacle. Ridicule, that last resort of infidelity, was also tried by these untutored savages upon the new converts, particularly upon Hiacoome.

But the greatest obstacle to the conversion of the Indians, was the influence of the *pawwas*. The accounts which have come down to us respecting this class of Indians, are rather vague and bordering somewhat on the marvellous.

The first settlers of New England supposed that they not only had actual communications, but explicit confederates with the devil.†

Thus much is undoubtedly true, that they were cunning jugglers; who, by some dexterous management, astonished the ignorant multitude and gained a vast ascendancy over them.

The body of the people, if they did not love, yet feared them: and obeyed their commands with servile submission. They made great pretensions to the art of curing disorders by charms, and incantations, for which they expected to be well paid. If they failed of recovering the sick, they had a salvo ready at hand, "the Gods were inexorable, the persons time had come."

These impostors had discernment enough to see, that if the Indians embraced Christianity, their craft would be ruined. Hence, from the first, they were the most bitter opposers of the Gospel; and used all the means in their power to intimidate those who were disposed to listen to it. Such were the difficulties which Mr. Mayhew had to encounter, in his missionary labors, and such were the discouragements which operated upon the minds of the natives. But none of these things prevented him and his fellow laborer, Hiacoome, from prosecuting their work. They viewed the object as highly important, and their zeal and perseverance were in proportion to its magnitude.

In 1646, an event occurred which tended very much to diminish the obstacles which had hitherto retarded the progress of the Gospel. In this year the Indians were visited with an epidemic, which proved mortal to many of them; but apparently less so, to those who had given any countenance to Christianity;

* H. H. M. vol. 1, p. 161.
† C. E. M. p. 362. Vol. II.
‡ Indian Converts p. 5 and 77.

and Hiacoome and his family who had openly professed it, were scarcely at all affected by it.*

To whatever cause this may be attributed it is certain that God overruled it for good to the Heathen. It put many upon a serious consideration of those things which had so much slighted, and some expressed an earnest desire that the truths of the Christian religion might be explained to them.

(To be continued.)

* C. E. M. Vol. II. p. 365.

CEYLON.

CONVERSION OF A BUDDHIST PRIEST.

The following is an extract from a communication recently received from Columbo, in the island of Ceylon, and dated January 13, 1815.

"On Christmas-day (1814) a very remarkable baptism was celebrated in the middle of Divine worship, before a full congregation, at the church in the Fort. A Buddhist priest, of great eminence for character, talents, and literary attainments, after mature deliberation, and a careful perusal of the Gospel in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family; their importunities only served to agitate his mind, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptised by the name of Petrus Pandita Sekanas: From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity."

The account of the conversion of this priest is too long to be inserted entire. We must content ourselves with a few brief extracts.

"The manner," says Mr. Clough, (a missionary by whose instrumentality he was converted,) "in which I became acquainted with the Buddhist priest, was by attending the idolatrous worship and ceremonies. On these occasions I the more particularly addressed this Priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him; and the pleasure appearing to be reciprocal, our interviews became frequent and of protracted length.

"Perceiving, after many conversations, that he continued to be very inquisitive about Christianity, I furnished him with copy of the four Gospels in Cingalese, with which he was much pleased, saying, 'This is what I have long wished to see, and be assured I will read it with great attention.' I presented to him the Gospels at his own heathen temple, when some of his pupils for the Buddhist priesthood were present, who were not a little surprised at the joy he expressed, and the care he manifested, in wrapping it up, as being more valuable than gold.

"He soon put me to the pleasing task of explaining, to the best of my abilities, those things which were rather mysterious to him. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

"I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows:—I feel a wish to give you a relation of my present condition, and I believe, from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind; and during the last three weeks, I have been in a state of great distress of mind. I have often returned home after my interviews with you, unable to sleep all night. I asked him the cause of his trouble. He replied, that it arose from an apprehension that he and his countrymen who followed the religion of Budhu had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, in as much as the evidences in favor of the Christian religion were making a stronger and stronger impression upon him. I then asked him whether the God of the Christians was he who ought to be worshipped in preference to idols. He replied, that he had been considering the subject in all its bearings, and that he had offered up prayers for direction in a matter so important; and the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which

his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon to instruct him, and shew him the right way of worshipping God; and in return, he should think it incumbent upon him, to his latest hour, to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means.

Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it. He replied, 'By laying aside my priestly garments, and joining myself to the society of Christians.' adding, 'I am, in my present situation as comfortable as I can wish, with regard to the things of this world; but as soon as I throw off this garment, I shall be deprived of all means of support; and this gives me uneasiness, because I shall be brought into distress. If, however, I had only sufficient knowledge of the Christian religion, to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.'

"About this time there was a meeting convened of several Buddhist priests, for some particular occasion near Galle, and the meeting was to continue for some days; and I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. But at this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The priests who had assembled were desirous to avail themselves of the opportunity of receiving personal improvement through the means of my faithful convert; for he being the senior priest, was looked up to for instruction; and one evening when they were assembled, and were expecting to hear him preach on the religion of Budhu, he drew out the Cingalese New Testament, and began to read the first chapter of St. Matthew; and he proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention; and they frequently interrupted him, as he proceeded, with questions, which he answered to the best of his ability."

"He was one of the most celebrated priests in the island, known both in the Cadian and British dominions—he resided some time with the king of Cadian, and is every where extolled for his extensive knowledge, both of the religion and literature of the island, as well as the Oriental languages.

The matter was blazed abroad the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating that if a priest of his rank and respectability in the religion of Budhu forsook them, it would not only disgrace his own character, but injure the cause. He continued immovable; and the matter spread so rapidly, that before the fourteen left him they were increased to fifty seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many head men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all and made his escape at the hazard of his life.

After his baptism, his excellency the governor sent him two suits of new clothes. He is to have a salary from government as a translator; and is now about to translate the Bible into two languages of the island, the Cingalese, and Paarish, or Maggada, which is spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Colombo, until qualified to preach.

INTERESTING JOURNEY THROUGH ICELAND.

We have before mentioned (see Recorder, No. 6, p. 21) that the Rev. Ebenezer Henderson was employed by the British and Foreign Bible Society in the summer of 1814 to distribute 10,000 Bibles and Testaments among the destitute inhabitants of Iceland. The following interesting account which he gives of his journey, we know will be gratifying to our readers.—It is dated Reikjavik, Iceland, Sept. 25, 1814.

I proceeded on my voyage to this place where I arrived on the 15th July.

The prospects before me were of the most exhilarating nature. Our vessel, instead of proceeding on any predatory or murderous expedition, was freighted with a cargo of provisions for the necessities of the inhabitants of Iceland—grain, and other articles for the support of temporal life, and the glorious Gospel of the

blessed God, which is the germ and staff of spiritual existence. I could not help appropriating to the situation in which I was placed, and the object I had in view, the following beautiful lines of Cowper:

"Soft airs and gentle heavings of the wave Impel the fleet, whose errand is to save, To succour wasted regions, and replace The smile of opulence in sorrow's face; Let nothing adverse, nothing unforeseen, Impede the bark that ploughs the deep serene, Charg'd with a freight transcending in its worth The gems of India, nature's richest birth; That flies like Gabriel on his Lord's commands, A herald of God's love to Pagan lands."

The concluding epithet, however, does not apply; for from all that I have yet been able to learn, there are more marks of religious disposition, directed towards the proper Object of worship, among the Icelanders, taken as a body, than among any other people in Europe.

Immediately on my arrival, I waited on Bishop Vidalin, and delivered the letter of introduction, with which I was favored from Bishop Menter. He received me in the most affectionate manner, expressed his warm approbation of the object of my visit, and assured me of his readiness to render me every assistance in his power, in the adoption of the most eligible means for the speedy and proportionate distribution of the Scriptures. He confirmed the account we had already received, respecting the extreme want of that treasure on the Island, and the ardent desire which the Icelanders have to read the Bible.

Mr. Magnusson, the Dean of Iceland, informed me, that so ardent was the desire of the people among whom he had distributed and sold copies of the New Testament which were sent over from Copenhagen two years ago, that they would have paid double the price, had it only been possible to obtain them. When at his house, he shewed me a Bible, which at once proved the scarcity of the Holy Scriptures, and the estimation in which they are held by the Icelanders: it was one of the folio editions, a great part of which had been devoured by the tooth of time, but the defective pages had all been neatly pasted in, and the text supplied in the most accurate manner. The hand was such as would have done honor to any writing master in Europe. I asked the Dean if it had been written by a Clergyman, or a Schoolmaster? You may judge of my surprise, when I was informed it was done by a common peasant, and such instances are by no means unfrequent among them.

I left this place, on the 26th of July, in company with a Danish officer, who has been several years employed in surveying the Island. After passing through two parishes, each of which contained only three or four Bibles, we came to a desert, through which we travelled five successive days ere we were again gratified with a view of the habitations of men. The road was cheerless and gloomy; scarcely a pile of grass to relieve the eye, or the note of a bird to please the ear. However, I was rendered in a great measure unconscious of the tedium and fatigues of the journey, by the agreeable conversation of my fellow-traveller, and especially by meditating on the sublime and interesting truths contained in the Bible, and anticipating the delight I should feel in the distribution of such copies of that blessed book as it had been in my power to carry with me. Nor was I disappointed in my expectations. On descending from the mountains into the beautiful Valley of Eyafjord, which lies directly in the heart of the North Country, we pitched our tents close by the first farm-town that lay in the way. Never shall I forget the pleasures that evening afforded. The news of my having come to the Island with Bibles were no sooner spread, than I was surrounded by crowds, who manifested the strongest desire of receiving an immediate supply. As the copies I had with me were designed for samples rather than supplying the wants of the people, I could not part with more than one Bible and two New Testaments. The latter were given gratis to two poor families in the neighborhood. One of the receivers was a young man, whom I caused to read the third chapter of John to the people, who sat on the grass before the door of my tent. They listened with the most devout attention; and on my remarking, after he had done, how important the subjects were of which he had read, they were unanimous in their assent, and repeated their wish to possess a Bible or New Testament each.

From Berrefjord, I proceeded along the south coast to this place, visiting most of the Clergy, and spreading the intelligence of the arrival of the Scriptures. The want of this precious volume is, on the whole, lamentably great. One young man in the North told me, he had offered five silver dollars for a copy; but the individual who had it would on no account part with it. In the East I fell in with a Clergyman, who had been seeking in vain to obtain a Bible for the long period of seventeen years! His joy on my arrival was inexpressible.

possible. I passed also through a parish, lately in which there are only two Bibles; and another considerably more populous, in which there are none at all. In general, there are not above five or six in any parish which I have visited, except such as contain between 300 and 400 souls, and in them there are not more than ten or twelve copies.

From the above, you will be able to judge how very opportunely the present supply come to the Island. How *opportune* did I say?—I should rather have said *how late*; for it is now more than fifty years since the last supply of Bibles came to Iceland. It gives me pleasure to add, that the desire of the Icelanders is equal to their great and urgent necessity. Wherever I have come, I have been welcomed as an angel from heaven, and have scarcely left a single cottage without being followed by the beneficents of its inhabitants. Many are the inquiries that have been put to me by the common people respecting the good people in England, who have thus furnished them with the best of books. They have also often asked me, whether "old King George," and Sir Joseph Banks, be still alive? and whether it were the King that sent them the Bibles? To prevent all political misconceptions, I told them, that were King George in full possession of his health, I was certain he would take the most lively interest in the printing of the Bible both in their language and in every other in which it was published; but that its publication originated solely in love to man, and that such a spirit was not confined to England, but was rapidly diffusing in every quarter of the world. "It is the word of God," was the reply they frequently gave; and their acquaintance with the general contents of Scripture, notwithstanding its scarcity, was often manifested by their quoting or alluding to some passage relative to the generalization of the knowledge of the Lord in the latter days upon earth. The intelligence quite electrified such as were waiting for the kingdom of God.

It was peculiarly gratifying to me to behold the anxiety they discovered for their children; one peasant, to whom I sold a Bible, requested also to have a copy of the New Testament for each of his six children; and being obliged to be put off till next year, when a supply may be expected for that quarter, it was with difficulty I could escape taking the price then, that he might be sure of them on their arrival.

I arrived here on the 20th instant. Many were the perils to which I was exposed, but out of them all, the Lord delivered me. I had to pass upwards of sixty rivers on horseback, some of which especially those in the vicinity of Yokuls, or the snow and ice mountains, are reckoned very dangerous; my confidence was in the Lord, who caused me to experience the fulfilment of that promise: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." During the two months I was on the journey, it was but seldom that I slept in any house. My tent was my home, which, like the Patriarchs of old, I removed from place to place; and I have conceived such a liking to that oriental mode of life, that I cannot help feeling somewhat out of my element, now that I am again confined to a room.

UTILITY OF RELIGIOUS TRACTS

From the last Annual Report of the London Religious Tract Society.

A young person in the country, who has been recently converted to God, had long sat under the Word, but remained a stranger to experimental religion. On becoming a Teacher in a Sunday School, (November, 1813.) she met with several young persons of decided character, whose pious conversation and example were the means of awakening her to a sense of her danger, in living without an interest in the Savior. Associating with these, and attending more seriously the means of grace, which she now esteemed from a conviction of their value and importance, her concern for her spiritual interests daily increased, and she considered the welfare of her soul as the "one thing needful." By the operations of Divine Grace upon her mind, she became still more deeply impressed with a sense of her guilt and danger; which led her to cry to God for mercy, and earnestly to desire pardon and salvation, through the merits of a crucified Savior. In this state she passed several days, and received little or no comfort; continuing, however, her application to Him who "never said unto the seed of Jacob seek ye my face in vain." While this dark and uncomfortable, she took up the Tract No. 26, intitled *Consolation under Convictions*, while reading which, (to use her own word,) "she saw herself exactly the person described; and from those encouraging words of the Savior, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," she received a little comfort." She then took up another Tract, No. 25, "A Dialogue on Regeneration," which she observes, "was a subject I never before understood; but by reading it, and being able to apply it to my own

situation, I was led to believe I was experiencing this new Birth; hope abated upon my mind, and I was encouraged to seek for an application of the blood of Jesus. After reading the last part of the Tract, where it says, "There is no sin of so deep a dye, but the blood of Christ is sufficient to wash it out; there is no slave of Satan so loaded with chains, but He is able to set him free;" I obtained that faith which made me exclaim, "Lord, I will, I do believe!" And then, and only then my load of sin and guilt was removed, and I was enabled to believe that Christ was indeed my salvation; my heart was enlarged, my mouth was opened, and I could do nothing but bless and praise God."

The writer of this account says; "Feeling a concern for the spiritual and eternal welfare of a young woman, who was severely and dangerously afflicted, I took her the Tract, "Susan Ward;" (4th February, 1814.) A few days afterwards she sent for me. On visiting her, I found her engaged in reading it; and on inquiring if she found it in any way suited to her case, she replied, "Yes I do." Indeed, there appeared every reason to believe, that it had been so far blessed, as to make her earnestly desirous of being instructed in the things that belonged to her peace; and she expressed an intention of visiting with the Lord's people, when sufficiently restored to health. I particularly asked her, a few days ago, if she thought the reading of the Tract was the means which the Lord had been pleased to make use of to produce in her mind a concern for her salvation!—She said, "that her mind never was so seriously impressed, as when, and since she read it."

From a Correspondent in Lancaster.

February 22nd 1815.

I have great pleasure in apprising you of the usefulness of Tracts, in two instances, which have recently come under my notice. We lately received a young man into our church, who promises to be an eminently useful character, who was first seriously impressed by reading a Tract on Repentance. He is a young man of independent property; and is studying with a distant view to the ministry, should he appear to have talents for the work. A young woman also was received, who was converted by the perusal of "The Dairyman's Daughter," which she bought at the door of the house, in which she was a servant, of a person who was supplied with tracts for sale, by a benevolent young lady of this town: this young woman has walked consistently for some time past, and is remarkable for piety.

T. R. From the Auxiliary Society at Aberdeen.

March 10th, 1815.

Since our last Annual Meeting, we have distributed Tracts to almost every Manufactury, and Sabbath School in Town; and many Schools at a considerable distance have participated of our bounty. We have lodged several parcels of Tracts, bound up in volumes, in public places, at travelling-rooms, at inns, watch-houses, &c. where they have been read, and will no doubt be useful. We have sent them to take up their lodging in prisons and workhouses; but principally to Soldiers and Sailors; in all 19,000 gratis. This sale, which has been almost exclusively to hawkers, exceeds 30,000.

We have received donations from two of the Masters of whale ships, belonging to Aberdeen. Their vessels (in common with others) had been supplied with Tracts regularly since the commencement of the society. We have every reason to consider this contribution as a tribute of gratitude, as a proof of their sense of the value of Tracts, and of their influence in promoting (at least) external order among the men.

Several individuals have called on the Depository, and expressed their thankfulness that ever Providence put it into the hearts of his people to institute a Society of this nature, as the Tracts had been particularly useful to them, and as an evidence of the truth, have enrolled their names as Members. Others, who are Widows indeed, and have not any thing to spare of their little all, upon reading Mr. Milne's letter, have come forward and presented their mite, considering it their honour to support the Redeemer's cause.

With the exception of the Bible Society, this institution has done more than any other to unite the exertions of Christians of all denominations, to combine their force in opposing the common enemy of souls. We hope, that from year to year the Parent will be saluted with tidings of great joy arising from the success afforded by the Head of the Church, to all the Branch and Auxiliary Societies scattered over a wide extent of God's earth.

W. C.

From the Secretary of the Religious Book Society, Dublin.

March 21st, 1815.

Our correspondent in Galway informs us, that "The Swearer's Prayer" was given to a man so notorious for swearing that he had actually become a proverb in the town. He said, after having carefully perused it, that he never read or heard any thing that did him so much good; and so effectual were its contents

to him, that since he has read it, he has learned to "swear not at all."

A friend in Ballyhass writes us, "The Tracts scarcely lasted me one week, although I gave them out as sparingly as possible; and it would really surprise you to see what demand there is for them; and what is still more pleasing, the Roman Catholics are, if possible, more anxious for them than others.—Four 'Poor Joseph' has done some good."

BIBLE ANECDOTES.

The following anecdotes from the Appendix to the third Report of the Southwark Auxiliary Bible Society, illustrate the happy moral effects of Bible Associations. The Earl of Rothes, the President of the Society, remarked at their annual meeting that there was an evident progressing decrease in the number of criminal offences in those places where Bible Societies, and particularly Bible Associations had been established. We cannot but hope that an institution productive of such happy fruits, may be universally copied in this country.

One of our District Committees reports thus: In canvassing part of our district, we have witnessed many interesting scenes; and the avidity with which the poor embrace the offer of a Bible, upon so easy terms, is truly encouraging, and invites us to regular and punctual attention. After making known our errand to one of the sons of Israel, he informed us, he had a Bible in the Hebrew language, but he wished to obtain one for a Christian boy who worked for him, that he might possess that treasure; he accordingly contributed for one with cheerfulness. A few doors from thence we found another individual of the same persuasion, a native of Poland, who said he possessed a Bible in his own language, and his wife one in the Hebrew tongue. After expaining the nature and objects of the Society, he was asked whether he was willing to subscribe towards assisting the Association in their benevolent designs? when he immediately enrolled his name, and gave his subscription. If we might be allowed to make one observation, these instances prove that the prejudices of God's ancient people are yielding to the light of truth, and we recognize in them the dawn of that day, when the gospel of the Messiah shall meet its accomplishment.

A poor woman, much given to habits of intoxication, had been for a long time subscribing for a Bible, at half cost price, and had paid 2s. 6d. when she was recently called upon, she told the collector, that if he would bring it the next time he came, she would pay him the remaining shilling? but being in the habit of spending her money for liquors, as soon as she received it, she deposited the remainder with a neighbor.—She had been formerly very abusive to the Sub-Committee. On delivering the Bible, one of them observed, "that he hoped it would prove beneficial to her: conviction had in some degree wrought upon her mind, she was sensible of her improper behaviour, and replied, 'ah sir! I hope and trust it will teach me better manners.'

A person, who had been blessed with pious parents, but had lost them at an early age, and had since forgotten their parental instructions and admonitions, living "without God in the world," was prompted by curiosity, as he passed, to step into Jones's Riding School, during the General Meeting for the formation of this Association. At that moment, a Minister was advocating the cause of your Society; and addressing himself to the younger part of the audience, with such warmth as to attract his attention, he was thereby induced to hear the remaining addresses, and on leaving the place, his reflections led him to consult his long neglected Bible; the result is, that he has become a good husband, an affectionate father, and a decidedly religious character. He is now a constant and serious attendant on the ministry of that gentleman, who was (under Providence) the first instrument of awakening him from his thoughtless state, and he is also an active and zealous member of one of our sister Associations.

At a respectable house in one of our districts the Committee had called four or five times, soliciting the inhabitants to subscribe, but were always repulsed with abruptness by the lady who resided there. At length her two servants became subscribers for Bibles: when they were delivered, their mistress saw them and sent to one of the Committee soliciting permission to subscribe for two of her children. When the Bibles were delivered to the children, she expressed much satisfaction, and immediately sent a servant with five shillings as a donation, accompanied with a request that she might again subscribe that her washwoman might have a Bible also. Thus instead of the briar came up the myrtle tree!

One of our District Committees reports—calling at a genteel house we enquired of the maid servant if her mistress was at home, acquainting her with the object of our visit: she replied her mistress was out. We then asked her if she had a Bible; she answered, "I have, but I have no objection to subscribe for the benefit of those who have not; we

accordingly entered her name as a quarterly free subscriber. On calling the following week, she informed us her mistress subscribed to the Auxiliary Society, "but," said she, "what have I to pay?" our answer was, "thirteen-pence quarter, or a penny a week." "A penny a week!" exclaimed she, "surely I can afford four-pence, and so long as I live here, which may be five or six years, I will continue this subscription." This servant has subsequently imitated the conduct of the Samaritan woman, who, after our Lord had discoursed with her at the well, went and entreated her neighbors to come and enjoy the same benefit she had received. On the District Committee's calling on *Rachel* (the servant alluded to) for her regular subscription, she informed them that *Elizabeth*, a servant who lived next door, was also desirous of becoming a subscriber. We went immediately, and no sooner had we made known our business than she put five shillings into our hands as one quarter's subscription. Surprised at this liberality, we reasoned with her, asking if she had considered the nature of such a sacrifice, and the great deduction it would be from her wages; stating at the same time that we did not expect such large subscriptions from servants; but our arguments availed nothing, she said she had considered all this, and also the object of the Bible Society, and would pay five shillings a quarter towards its support as long as she could afford it.

Another District Committee report having called on a poor family, consisting of a man and his wife in the decline of life, with a daughter totally blind, yet administering to their support by spinning. The father had long been confined by sickness, and all around bore the evident marks of poverty; yet even here contentment and cheerfulness, instead of dejection, were apparent, and on explaining the object of our visit and appearing anxious to know the cause of such tranquillity and resignation, we found it was derived from the BIBLE. They expressed the warmest gratitude to the Committee—the father blessed God for the treasure they had received, said it was constantly read, and that it was from the Bible alone they derived all their comfort. The countenance of the blind daughter bespoke the enjoyment of inward peace, and her conversation evidently proved that the eyes of her understanding were indeed opened—it was a family of peace!

One of our members was called on by a poor aged female, who begged with strong emotions to know how she might procure a Bible for her sick and afflicted husband, who was extremely anxious to obtain this treasure. Our friend lent her a Bible, and on calling at their miserable abode, accompanied by his colleague, they beheld a sight which grieved, yet animated them: on a wretched pallet lay the poor afflicted old man, cramped in every joint, yet resigned and tranquil; he received them with grateful joy, and pointing to the Bible exclaimed, "there gentlemen, is that blessed book; it is my comfort in life and my hope in death!"

In one of our Districts a mechanic and his family occupied apartments in the house of a woman who had subscribed for and received a Bible: his wife was frequently observed to exhibit the strongest marks of wretchedness and despondency, and the cause was evident to her neighbors, her husband being a dissolute and abandoned character, the troubler and oppressor of his family. This poor woman often borrowed her landlady's Bible, which her husband opened one night and declared he would get one for himself: he immediately commenced a subscription, and under a knowledge of the circumstances, was supplied before he had completed the cost price, which he had agreed to pay; the Collectors had therefore frequent opportunities of seeing him afterwards and of tracing the gradual progress of light and reformation. They generally found him reading his Bible, and through the blessing of God attending it, he has become a completely altered character: his landlady and neighbors are amazed at the thorough change wrought in him; his wife, who previously to it was in a constant state of dejection, and scarcely held up her head, is now cheerful and happy, and expresses great gratitude to God for his mercy, and to the Society as the instruments of conveying it. One of the Committee can testify from her dealings with him, that where she used to expend one shilling for the support and comfort of her family, she is now enabled to expend two, and the temporal welfare of the family is evident to all around them.

A laboring man, with a wife and four children, having cheerfully paid the cost price for a No. 3 Bible, begged to continue as a free subscriber, saying, "as long as there is a poor person on earth without a Bible, and the Bible Society remains, I think it my duty to give my mite that they may be supplied with the blessed word."

FOR THE READER.

A pamphlet has recently issued from the press in this town entitled "Remarks on the Observation of the Lord's Day."

a Moral, a Positive, and a Civil by a Tythingman."

The occasion of the Remarkable remonstrance against the proposed of the Magistrate, under the law of observation of the Lord's Day, remonstrance was written by a man of education and elevated mind. He requests the Tythingman, to him the authority both from reason and the Word of God, for such an observance of the Lord's Day, as is required by law. In his "remarks" the Tythingman answers these objections and following heads. He considers the observance of the Sabbath as

I. A natural or moral duty. A natural religion.

II. A positive, or revealed and Christian duty.

III. A civil duty. The whole Pamphlet is written much soundness and judgment, with a good spirit, and is recommended as a word in season to the attention of the community.

The following Extract contains a strong argument in support of the same account of the institution of the Sabbath, and closes with a very forcible illustration of the truth, that the observance of the Lord's day is interconnected with the temporal prosperity of nations, as well as individuals.

referring to the general agreements of various religions, in such a part one day in seven as a day of rest depends upon some common almost universal cause? The division of time into years, months and days, have reference to the apparent motion of the heavenly bodies. Thus the measures a day by its rising or setting in passing a sign of the month and a year in passing through the year. The changes of the moon to some nations are measures of a month. But there is no standard in nature of a week. This division is wholly arbitrary and has existed beyond the memory of man. At what time, and by what authority, then this division first made? When whom was one day in seven set apart as a holy time? There is no solution of questions, except they be referred to the creation of the world, and the Son of the Universe. It was only in the service of the holy day, which marks the division of weeks. It is the continual observance of every seventh day peculiar religious acts, that has given the same division until the present.

Numerous individuals have on the observance of the seventh day except it were distinguished by the dissipation of manners in the service. Only one national attempt to move God's ancient mark of the boundaries of weeks and to "change the day" recorded in the annals of the world. This war of perverted reason against God of heaven, this vain effort of Atheists to dethrone the Almighty is of a recent date. It has been followed by judgments so dreadful, that nations and individuals, who learn vice from observation, or experience, will be deterred from any future attempt to hinder God's holy day.

To answer to the assertion of the author of the Remonstrance, that this is too arbitrary and oppressive, the Tythingman remarks—"I protest by complaint to a Magistrate, confined by oath, with the right of appeal to his sentence, or by complaint to a Jury; the same process as is provided for breaches of other laws. The price cannot exceed six dollars and six cents. Not so great as is provided for taking a fish from the waters of our rivers on certain days of the year, which is thought to be neither arbitrary nor oppressive."

It is sometimes objected by "who are not much distinguished by conscientious scruples in any circumstance" that the right of conscience is violated by the statutes of the Commonwealth, relating to the Lord's Day. Answering this objection the Tythingman is so full and satisfactory that with pleasure his whole paragraph Constitution, which is the supreme law of the land, provides, that "no man shall be hurt, molested, or restrained in his person, liberty or estate, for shipping God in the manner and with the intent of his conscience, or for his religious profession, or for his sentiments; provided he do not disturb the public peace or offend others in their religious worship."

support and maintenance of teachers of piety, religion and morality, are essential "to the happiness of a people, and to the order and preservation of civil society, but "attendance upon the instruction of the public teachers aforesaid, at the times and seasons," is not required of the subjects except upon two conditions, viz. "if there be any law contrary to the Constitution, null and void. But the statutes for the observance of the Lord's day are perfectly consistent with the law."

• Ban. 7. 25

of the Constitution. As the Constitution and statutes are so clear and upon this subject, any further remarks may appear superfluous.

What is the right of conscience? These cannot be said to be violated unless a man be required or forbidden to perform certain religious acts, or to certain religious opinions. Now laws neither require nor forbid a belief and profession of any opinions whatever, or the performance of any act, excepting attendance on public worship. The law is explicit, that no person can be required to give this attendance, cannot "conscientiously" or conveniently attend." The objection, then, is wholly groundless. The injunctions of the law are negative, requiring persons to abstain from certain acts at certain seasons. Of these acts some are immoral, that they ought never to be permitted. Others, constituting common business and amusements, are permitted six days, and forbidden on the seventh; but not so firmly, if necessity or charity require performance. No man of common sense will pretend, that a more division of business or labor, one day in the week, can possibly violate his conscience. Even a Jew, who feels obliged to keep the last day of the week, and is compelled to do, could not complain, as his conscience was injured by a compulsion to suspend his labor on the day of the week. This would give others opportunity to attend the worship and public institutions of piety, religion and morality, but leave others at liberty to improve this day, as his conscience, or even convenience may seem to determine. A man who thought the suspension used, did not choose to improve opportunity afforded him, may call it, taking from him a seventh part time for the benefit of the public; he cannot call it a violation of his conscience. If objections are made to the day laws on this ground, why urge the same objections to the minute law? As the sunday law does not require attendance on public worship in piety, religion and morality of persons, who cannot conveniently attend, so the militia law does not require military duty of certain persons (Quakers) who cannot conveniently bear arms. The former law is a man from his labor one day in the latter two, three or more a year, and in urgent cases, as months. The former leaves the day at home, and gives him all the time of domestic life; the latter drags him from wife, children and drags him to the "tent field," claims his life and then devotes it to murderous battle. All that is required by the Sabbath day law, and more than that, is required by the law. The clamor of certain persons, who cannot conveniently attend, the militia law is, therefore, pre-arranged, or the latter is so arranged, that they cannot in convenience conform to it. Which of these is true, let their actions decide.

The pamphlet concludes in the words of the excellent Dr. Tappan, that "every pious Christian, every good Patriot, every true scholar and philosopher, will reverently and thankfully observe that day and those public religious ordinances, which are dedicated to the memory of our creation and redemption, and which are so propitious to the best interests of individual and social man. He will detest the thought of idly sacrificing to sensual ease and pleasure, a season, which, from the beginning of the world, has been sacred to God and virtue. On the return of every Sabbath, his heart will echo that sublime language of ancient piety, *this is the day, which the Lord hath made; let us rejoice and be glad in it.*"

Journal of Congress.

FOURTEENTH CONGRESS...FIRST SESSION.

IN SENATE.

February 19.

The resolution from the House to appoint a Committee to enquire into the expediency of carrying into execution the resolves adopted by Congress on the death of the late General Washington was read three times and agreed to. Messrs. King, Varnum and Barbour were appointed the Committee on the part of the Senate.

February 20.

The resolutions from the House of Representatives expressive of the sense of a man who is really concerned for the rights of conscience, will shew regard to the conscience of others. A moderate and conscientious man, in exercise of his own rights, will be not to invade the rights of individuals or of the public. He will return from those acts, which "disturb public peace and obstruct others in religious worship." He will not, on the day set apart by his authority, entice others from the worship of God and instruction in piety, religion and morality, upon the Deity and the human conduct, which are contrary to the best interests of mankind. If he abstain from these acts, he punishes them; if he interrupts others in the exercise of their rights, he may and does claim himself; because he disturbs the peace and obstructs others in religious worship and meditation; worshiping "God, in the manner most agreeable to the dictates of his own conscience;" no religious profession or sentiments; his thoughts and meditations; compel him to wear the ornaments of virtue, but to prevent his them from the bosom of his

February 22.

The bill for reducing the Direct Tax to Three Millions was reported with an amendment making the tax permanent instead of for one year.

A resolve was passed to attend the funeral of the Hon. Mr. Brigham, and to wear crape 30 days.

February 26.

A bill appropriating a blank sum annually to making roads and canals was ordered to be engrossed for a third reading.

HOUSE OF REPRESENTATIVES.

February 20.

Mr. Wilde from the Committee on that subject reported a bill for establishing a National University at the seat of Government, which was twice read and committed.

The bill to compensate the Canadian refugees according to the rank which they held while in our service was amended so as to authorize the immediate location of the several bounties on any surveyed public lands in the Indiana Territory. Another amendment was also adopted which excludes from the provisions of the bill such refugees as were *enlisted*, and extends the relief only to volunteers. A provision was also introduced, to grant to those of the refugees who served as privates in the service an additional allowance of three months pay. After much debate the question was then taken on concurring in the report (to apportion the bounty according to rank) and decided in the affirmative, Yeas 85, Nays 48.

The House then proceeded to the other part of the report of the Committee of the whole, being their amendments to the bill making further provisions for the military services during the war.

After agreeing to the other amendments of the committee, the question was stated on concurring with the committee of the whole in striking out the 3d section of the bill (which provided a

for the increase of time, he ought not to receive so much pay for each day's work. If the day of rest were not observed by any, the rich man would say to the laborer, you cannot perform more work in the week now, than when you rested every seventh day; receive the same wages now and you will be as well off as you were then, and I no better.

The laborer might object and refuse. But the rich man can do without the work, and the poor man cannot live without the money. Hence the poor laborer, by the abolition of the Sabbath would gain a wearisome day of toil without additional reward.

"This temporal suspension of labor, this refreshment and relief from incessant toil, is most graciously allowed to the brute creation by the Governor of the Universe, whose mercy extends over all his works. It is the boon of heaven itself. It is a small drop of comfort thrown into their cup of misery; and to wrest from them this only privilege, this sweetest consolation of their service, existence, is a degree of inhumanity, for which there wants a name." Mercy is a moral duty, and a wise man declares, that the righteous man regards the life of his beast.

A day of rest divides the labors and business of mankind into small and distinct portions. The whole, viewed at once, might seem an insupportable burden. A part only, coming into view at a time, seems easy to be borne, and is performed with cheerfulness and satisfaction. As mile stones appear to shorten the roads through an extensive country, so Sabbath days seem to diminish the journey of life, and render it less tedious to the traveller.

The pamphlet concludes in the words of the excellent Dr. Tappan, that "every pious Christian, every good Patriot, every true scholar and philosopher, will reverently and thankfully observe that day and those public religious ordinances, which are dedicated to the memory of our creation and redemption, and which are so propitious to the best interests of individual and social man. He will detest the thought of idly sacrificing to sensual ease and pleasure, a season, which, from the beginning of the world, has been sacred to God and virtue. On the return of every Sabbath, his heart will echo that sublime language of ancient piety, *this is the day, which the Lord hath made; let us rejoice and be glad in it.*"

bounty in land to the disbanded officers of the late army). But before the vote was taken the House adjourned.

February 21.

Mr. Smith of Maryland submitted a resolution which was agreed to—viz. that the Committee of Ways and Means be instructed to enquire whether any and if any, what alterations are necessary to be made in the laws imposing duties on the tonnage of foreign vessels, entering the ports of the United States.

A resolution to admit within the Hall of Congress the Governor, for the time being of any State in the Union, or of any of the territories thereof, who may attend at the seat of the general government, during the sessions of Congress, and who may choose to avail himself of such privilege, was read and passed.

The Report of the Managers on the part of the House, on the subject of the disagreeing votes of the two Houses, on the bill to carry into effect the Commercial Convention with Great Britain was after some debate ordered to lie on the table.

On the motion of Mr. Mills a resolution was adopted to call on the Secretary of war, for a full statement of all the claims which have been made for militia services by the respective states, those paid, those rejected and generally all the expenses incurred in employing the militia, &c.

The committee on the Judiciary were instructed to enquire and report whether any, and what alterations are necessary in the Judicial system of the United States.

The engrossed bill to compensate certain Canadian volunteers, was read the third time, and passed, Yeas 89, Nays 54.

The question on concurring with the Senate in striking out the 3d section of the bill making further provisions for military services during the late war [The section provides a bounty in land for the disbanded officers of the late army] was decided in the affirmative, Yeas 77, Nays 59.

February 24.

The report of the managers on the disagreeing votes of the two houses relative to the British treaty was accepted, Yeas 100, Nays 35.

February 26.

The bill making further provision for military services was read a third time and passed.

The bill for establishing a National Bank with a capital of 35 Millions was taken up. Mr. Calhoun spoke in favor of the Bill. In the course of his speech he stated that the number of Banks in the country was 260 and the banking capital was 82 Millions. The amount of the species he estimated at 15 Million of Dollars, and the bank bills actually in circulation, and bank credits at 20 Millions.

THE RECORDER.

BOSTON:

WEDNESDAY, MARCH 6, 1816.

By an arrival at New-York from Bordeaux, Paris papers have been received to 26th Dec. Madame Moreau had arrived in Paris from England.

Letters from Barcelona announced that perfect tranquillity prevailed in Spain. The friends of Ferdinand were daily increasing in number. The count Lavalette who was to have been executed in December had escaped from prison through the contrivance of his wife. Immediately upon discovering that he was missing the alarm was given and it was supposed he would be retaken.

Paris dates of 23d December state that reports had been circulated that differences existed between the British and Spanish Courts, but that they were perfectly groundless.

The budget submitted to the chambers states the expenses of France for 1815 at 945 millions.

The earthquake supposed to have taken place in Weston and neighboring towns in this state was probably nothing more than the effect of intense cold. Accounts from various parts of the country mention similar phenomena, but universally ascribe them to this cause. In Northampton on the 13th or 14th ult. there were openings of the earth attended with concussions and noise, and on the 15th they were heavier than usual and shook the buildings in various parts of the town. The same appearances were remarked in Pittsfield.

Extract of a letter from Washington, dated Feb. 22, 1816.

"Death has this day made an irroad upon the Massachusetts delegation. The Hon. Elijah Brigham, member of Congress from the South Worcester District is no more. His last illness was short and severe. It was a putrid sore throat and fever. He was in the house on Monday but unable to continue. He had been complaining for two or three days before Judge Brigham was about 64 or 65 years of age. He had been through life uncommonly healthy. There has been rather an unusual mortality among the members elected for the present Congress. Four died before taking their seats, viz. Messrs. Bard and Williams of Pennsylvania, Mr. Clay of Virginia and Mr. Sevier of Tennessee. Three others have been prevented by sickness from taking their seats, viz. Messrs. Finley and Wood of Pennsylvania and Mr. Moore from Maryland. Another member is in an insurable consumption."

The Democrats of Connecticut, we understand, have nominated the Hon. Oliver Wolcott for Governor, and Hon. Jonathan Ingersoll for Lieutenant Governor of that state for the ensuing year—Judge Ingersoll has likewise been nominated by the Federalists for the same office.

BANKRUPT LAW.

A bill to establish an uniform system of Bankruptcy in the U. S. has been twice read and committed in the Lower House of Congress.

Extract of a letter from a respectable gentleman in Charleston, S. C. to a friend in this quarter, dated February 9, 1816.

"Our Tract Society is doing good in this country." Every where these little books are acceptable. In the interior of our country, they are received with joy, and perused with pleasure. An Auxiliary Society has been formed in Marion District; others in different places will probably be established. There certainly appears to be a spirit of enquiry, even in this city; amidst all the dissipation which prevails, there is a leaven of the right kind working. Some monthly prayer meetings are established; and a society is forming, somewhat like the Cent Societies with you, for the purpose of providing funds for the education of pious young men for the Gospel Ministry."

* This Society have purchased many thousands of the Tracts published by the New England Tract Society.

FOREIGN INTELLIGENCE.

FROM HALIFAX.

The Provincial Legislature assembled at Halifax, 8th ult. when Lieutenant-Governor Sherbrooke delivered his speech, in which he says, "The declaration of war by the United States against us in 1812, having abrogated the treaty of 1783, the Americans have consequently forfeited the privilege they enjoyed by that treaty, of fishing upon our coasts and curing their fish in the uninhabited harbors of this province; and I am particularly happy to observe, that no stipulation for the renewal of this objectionable article has been made in the present treaty. You will further perceive, that our parent State evinces a determination to prevent all foreign interference with the welfare of her colonies. The British Provinces will consequently be enabled to supply our West-India islands with fish and lumber without any dread of competition from their American neighbors."

In their answers the two Houses express their gratitude to the parent State for the attention paid to the commercial interests of the Provinces.

BEGGARS IN LONDON.

From a Report made to the House of Commons in August last it appears that the whole number of beggars in the city of London was 15,288 of whom 9,288 were children. Of the whole number 5,310 were Irish, 504 Scotch and 177 foreigners. The rest were English.—These beggars were estimated to receive from 3 to 5 shillings sterling a day by this employment, and sometimes from 10 to 20 shillings.

DOMESTIC INTELLIGENCE.

The new supreme court of this state (Vermont) have granted Sam. E. Godfrey, who was to have been executed at Woodstock this month, a new trial. This cannot take place, until September next.

[Ib.]

Earthquakes.—Two small shocks of an earthquake were felt in Weston, between the hours of 2 and 5 o'clock in the morning of the 15th instant, supposed to be much more violent and of longer duration, than that of last winter. They were accompanied by the same undulatory motion and noise, which characterize the earthquakes of this part of the world. We have anxiously sought in the papers for some accounts of these phenomena, expecting to ascertain their extent and comparative violence in other parts. As no notice appears to be taken of them in the public papers, it is presumed they were confined to this vicinity.

At the time of the earthquakes, the air was calm and intensely cold; many were awakened from sleep by the motion of their houses, or by the peculiar noise attending it. On the day following, fissures or cracks were discovered in the earth, extending to a great distance, and branching in various directions. Some of those cracks were ascertained to be several feet deep, and were accurately ascertained.

The writer has not been able to learn if such appearances are ever produced by extreme cold, and is therefore at a loss to determine, whether these extensive cracks are the cause or consequence of the earthquakes. It is hoped that some person more experienced in such phenomena, will communicate his observations to the public. If they answer no more important purpose, they may serve to amuse the curious in Geology.

Weston, Feb. 19.

[The above Earthquakes were noticed at Sudbury and Framingham. At the former place the ground opened as at Weston.]

FOREIGN LITERATURE.

A Greek and English Lexicon is preparing by the Rev. E. V. Bloomfield, fellow of Emanuel College under the auspices of the University of Cambridge. This work will greatly facilitate and extend the study of the Greek language.

Many interesting works connected with the spread of the Gospel in the East, have been recently issued from the press at Calcutta. Among them are a Translation of the New Testament into Arabic, by Mess. Thomason and Sabat; a grammar of the Telinga language by Professor Carey; a Chinese Grammar, by the Rev. Mr. Morrison; an Arabic Lexicon, a Punjabe Dictionary, explained in Persian and Hindoo; a grammar of the Tartar language; besides translations into English of many poems and moral treatises.

Thermometrical Register.

February 26—March 3, 1816.

THERMOMETER.		WIND.	WEATHER.
12	2PM	8PM	8PM
26	35	35	NW NW NW
27	35	35	SE SE SE
28	35	36	SW SW SW
29	40	44	SW SW SW
1	37	34	NE E E
2	34	36	NE NE NE
3	36	36	NE NE NE

Recapitulation for the month of February.

The mercury was lowest on the morning of the 15th, when it stood at 2 below 0 and highest at noon of the 29th, at 54. Range of the thermometer 56. The coldest day of the month, and of the winter, was the 15th, when the average was 4 degrees above 0; the warmest day of the month was the 29th, when the average was 46. The 15th was 7 degrees colder on an average, than any day in January; and the 29th was only a third of a degree warmer than the 17th of January. Excepting the 29th, no day in February was so warm as the 17th of January, by more than 8 degrees. The general average of the thermometer in February was 28.45, a little more than 3 degrees higher than in January. In the course of February, the mercury was below freezing point the whole of 10 days; on 1 day it rose only to freezing point; on 10 days it rose above that point a part of the day; and the remaining 8 it stood above that point the whole day.

The wind was W. 7 whole days; N. 2; and N. W. 5; of the remaining 15 days, it was from N. to W. inclusive, equal to 6 days; from W. to S. including the latter, 3 days; from S. to E. including the latter, 4 days; and between E. and N. the remaining 2 days.

The weather was clear 7 whole days; cloudy, including snow and rain, 7 whole days; and of the remaining 15 days it was cloudy equal to 6 and one third; clear 7 and

Agricultural.

The following letter from the Hon. Josiah Quincy confirms the most material facts in the account given in the 8th number of the Recorder, respecting the extraordinary produce of butter and milk from a single cow.

Boston, 27th Dec. 1815.

All my milch cows have now for two years been, as it is technically termed, soiled. During the whole of that time they have never been allowed to run upon any pasture, but have been fed on green food cut and carried to them in the stable or barn yard. I have thus kept during that period seven or eight cows, and I can thus far unequivocally express my conviction of the economy of the system. I am so entirely satisfied not only of the practicability but of the advantage of it, that unless future experiment shall differ from the past, I shall never allow cattle of any kind to pasture upon my farm; and I am preparing to apply a modified system of soiling also to the keeping of sheep. A practice of this kind cannot of course be advisable to that class of farmers, which unquestionably constitutes the greater number in Massachusetts, whose farms contain tracts of land suitable for nothing else than pasture; but, to that class whose farms are small, and who are stimulated by that correct ambition of possessing a little land, highly cultivated, rather than a great deal miserably managed; to that class, also, whose entire farms are capable of being tilled or mown, particularly where their situation does not place them within any easy access to manures, the practice above proposed presents advantages of the most decided and unequivocal character.

From my own experiments on the subject I am perfectly satisfied of the following points:

1. That cattle may be kept and fattened equally well, and that they give as much milk, in this mode, if well conducted, as by any pasture. Of this I am certain. Were I to express the full strength of my conviction, I should say they keep better, they fatten better, give more milk, and are far less liable to accidents of any kind.

2. That twice, at least, the same number of cattle may be kept, and better kept, upon the product of the same extent of land in this mode than could be, if in pastures.

3. That the manure and the economy in land is an ample compensation, to say the least, for the labor.

Whoever undertakes this practice should remember that preparation should be made of a regular succession of succulent crops, when the grass and clover begin to fail.

NATIONAL IMPROVEMENT.

DELAWARE AND CHESAPEAKE CANAL. The Committee on roads and Canals have recently laid before Congress a Report respecting the Canal between the Chesapeake and the Delaware. The whole expence of the Canal is estimated at \$850,000: of which 10,000 had been paid by the stockholders and expended on the work. To supply the remaining 750,000 dollars which will be wanting to complete the undertaking, the Committee propose that Congress should authorize a subscription for shares in the stock of the Company to the amount of 400,000 dollars, and the deficit of 250,000 dollars should be supplied by individual and other subscriptions. The Committee recommend the Canal to the immediate attention of Congress as a work of vast national importance, intimately connected with the commercial interests of the country, and in time of war having an important bearing as a military work upon the defence of the country. Among other facts they mention that General Washington experienced great difficulties during the revolutionary war in transporting supplies across this isthmus, and often lamented the want of a navigable canal.

Upon a survey of any map of the United States, it will appear that the distance from the head of Chesapeake Bay, round by sea to Philadelphia, is nearly 500 miles; which is saved by a canal of 21 miles—the distance again, from Trenton on the Delaware to New-York, or Brunswick on the Raritan, is near 300 miles, and will be saved by a canal of 27 miles: such is the saving in point of distance: with respect to time, it may be reckoned as follows:—

From New-York to Brunswick is a customary passage of one tide. 7 hours. From Brunswick to Trenton, by a canal, at the rate of 4 miles an hour, is 7 " From Trenton to Philadelphia, is 10 " — 24 hours.

This voyage is performed in this time, nearly with certainty, whereas coastwise, it requires a week, and often longer. The passage from Philadelphia to the mouth of the intended canal, near Wilmington, is 12 hours. From thence to the end of the canal, 5 " From the end of the canal, on Elk River, according to the usual time of the packet-boats to Baltimore, 9 "

— 26 hours.

This voyage requires, on an average from a week to ten days by sea—indeed the inconvenience is so great, that it is rarely attempted.

Other calculations might be adduced to prove still further advantages; for instance, from New-Port in Rhode-Island, and from Albany to New-York, is nearly an equal distance of about 180 miles, and the passage from either is made to New-York in about 36 hours, so that adding them to the distance from New-York to Baltimore, a passage would be made of 358 miles, nearly with certainty, in about 90 hours.

The Chesapeake and Delaware canal is intended to be made of the depth of 7 feet 6 inches, which accommodate all the vessels usually plying on the Chesapeake and Delaware, and is such as all vessels employed in the whole interior navigation of the United States may be easily conformed to. When that canal

is opened, the communication will be complete from Norfolk or the Capes of Virginia, and from all the towns and landings on the Chesapeake and its numerous waters, for a distance of near 400 miles to Trenton on the Delaware, and should the Jersey canal be opened, this distance will be extended 250 miles further, if to Albany; and nearly 300, if to New-Port and Providence.

It is easy however to see, by examining any map of the United States, that this extent may be carried much further. To the southward, the canal through the Dismal Swamp, now in execution, will open the communication to the waters of Albemarle Sound, and from thence through the inlets, to South-Carolina and Georgia. To the northward, a communication is now nearly opened, from Albany up the Mohawk River, to Lake Ontario, and all the upper lakes; if a similar one be made from the Hudson River to Lake Champlain, it will extend the navigation to Quebec; and to the eastward, if the pass from Buzzard's to Boston Bay be opened, which has been contemplated, it will in like manner extend it to Boston, and all the coasts of Massachusetts.

Goods are frequently brought from Europe nearly as low as they can be conveyed by sea from Baltimore to Philadelphia, cities which, by land, are not more than 100 miles from each other.

This is remarkably the case with respect to coal, which is brought into most of our maritime cities from Liverpool, and sold as cheap as it can be brought to them from James River, which is not one sixth of the distance.

But canals obviate all these inconveniences; they avoid the risk of a stormy coasting navigation, and render the charge of insurance little or nothing; they reduce the number of hands employed in conveyance, as upon the canals themselves one horse saves the labor of many men; and where river navigation is connected with them, their superior safety and ease requires, in no degree, the expense of coasting vessels: the navigation also is never impeded by winds or tides, but vessels pass on at all times with entire certainty, except from frost alone; and the arrival of produce to a market may be calculated on with a great degree of exactness; all which circumstances far overbalance the tolls which are paid upon them. By proceeding through the country also, they open a variety of markets, both for the sale of their produce, and to obtain some other in return; a vessel, for instance, loaded with produce in the Chesapeake Bay, would have the advantage of calling at Baltimore, or of proceeding directly on through Delaware to Philadelphia, and from thence to New-York, Albany, or Boston, in a direct course, with a choice of all these markets, and the certainty of providing, at some of these, articles in return—a kind of voyage which it would be nearly impossible to perform coastwise.

Upon a survey of any map of the United States, it will appear that the distance from the head of Chesapeake Bay, round by sea to Philadelphia, is nearly 500 miles; which is saved by a canal of 21 miles—the distance again, from Trenton on the Delaware to New-York, or Brunswick on the Raritan, is near 300 miles, and will be saved by a canal of 27 miles: such is the saving in point of distance: with respect to time, it may be reckoned as follows:—

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— 26 hours.

This voyage requires, on an average

from a week to ten days by sea—indeed the inconvenience is so great, that it is rarely attempted.

On the following morning Mr. Warrington permitted the Master Attendant to return to Anjier, for the purpose of bringing American papers. On the production of these, he expressed himself satisfied that Peace had taken place, restored the Nautilus, and wrote officially to the Master Attendant, that he should desist from further hostilities.

We regret to add that Lieut. Boyce suffered amputation of his leg.

The Nautilus being much shattered in her hull, has been sent to Samarang for repairs. The wounded men left at Anjier, were in a state of recovery.

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MORSE'S EXHIBITION OF PICTURES

Joy's Buildings, Cornhill.

DESCRIPTIVE CATALOGUE

No. 1.—"DYING HERCULES."—This picture was painted in the year 1812, and was at the Royal Academy in London, in 1813, and was the first picture ever exhibited. Hercules is here represented in his paroxysms of madness, in the act of offing the poisoned tunic; the scene is at Eta. This picture was before the public a few months since, but owing to the original cast, which should have exhibited with it, and the expense of the artist himself from London, thought expedient to defer the further exhibition of it until it could be opened to advantage with other productions by the artist.

No. 2.—"THE ORIGINAL MODEL DYING HERCULES."—This was the model of the artist at sculpture, and was painted expressly for the purpose of him in the painting of his picture. It exhibited at the ADELPHI SOCIETY in London, and obtained the prize of the GOLD MEDAL, in June 1813.

No. 3.—"APOLLO, MARPESIA, IDAS."—the prize subject of the Academy for the present year. Apollo in love with Marpessa, the beautiful wife of the warrior, and elopes with her. He sues them armed with bow and arrow, and is determined on revenge; he overtakes them and is arrested in his revenge by Jupiter, who, to prevent his giving Marpessa her choice, whether to stay with Apollo, or return to her husband, chooses the latter, and throws him into the arms of her husband. The moment chosen, Jupiter in the character of his Eagle, with his hand over the parties, is pronouncing judgment on Marpessa, with an expression of compassion and shame, imploring forgiveness, it is herself into the arms of her husband who tenderly loved Marpessa, is looking forward to receive her; while she starts with surprise and chagrin at the unexpectedness of her decision. This picture was painted the last spring, and was intended to be exhibited at the Royal Academy, but that it was necessary, according to the Royal Academy, for the artist to be at the time of decision, and being of no necessity of returning immediately to his native country, he relinquished his design of a candidate, and brought the picture with him.

No. 4.—"ZAPHNA, IN THE TOWER OF MAHOMET."

"Be hush'd—the altar trembles! What means that omen? Does it portend murder?"

"Or would it rein me back? No, 'tis Heaven itself that chides me."

This picture was exhibited at the Royal Academy.

No. 5.—"DOROTHEA, WASHINGT

FEET IN THE BROOK, AND DIS

BY THE CURATE AND BARBER"

attempt to produce a particular effect and light and shadow, more than of

and justness in the design. This picture was exhibited at the Royal Academy in 1813.

No. 6.—"INTERIOR OF AN

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